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Source: *The Antioch Review*, Vol. 57, No. 3, Jazz (Summer, 1999), pp. 263-276

Published by: [Antioch Review Inc.](#)

Stable URL: <http://www.jstor.org/stable/4613877>

Accessed: 13-01-2016 21:30 UTC

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Richard Wright's Blues

BY RALPH ELLISON

If anybody ask you
who sing this song,
Say it was ole [Black] Boy
done been here and gone.

*(signature formula used by blues
singers at conclusion of song)*

As a writer, Richard Wright has outlined for himself a dual role: To discover and depict the meaning of Negro experience and to reveal to both Negroes and whites those problems of a psychological and emotional nature which arise between them when they strive for mutual understanding.

Now, in *Black Boy*, he has used his own life to probe what qualities of will, imagination, and intellect are required of a southern Negro in order to possess the meaning of his life in the United States. Wright is an important writer, perhaps the most articulate Negro American, and what he has to say is highly perceptive. Imagine Bigger Thomas projecting his own life in lucid prose, guided, say, by the insights of Marx and Freud, and you have an idea of this autobiography. Published at a time when any sharply critical approach to Negro life has been dropped as a wartime expendable, it should do much to redefine the problem of the Negro and American democracy. Its power can be observed in the shrill manner with which some professional "friends of the Negro people" have attempted to strangle the work in a noose of newsprint.

What in the tradition of literary autobiography is it like, this work described as a "great American autobiography"? As a nonwhite intellectual's statement of his relationship to western culture, *Black Boy* recalls the conflicting pattern of identification and rejection found in

Nehru's *Toward Freedom*. In its use of fictional techniques, its concern with criminality (sin) and the artistic sensibility, and in its author's judgment and rejection of the narrow world of his origin, it recalls Joyce's rejection of Dublin in *A Portrait of the Artist*. . . . And as a psychological document of life under oppressive conditions, it recalls *The House of the Dead*, Dostoyevsky's profound study of the humanity of Russian criminals. Such works were perhaps Wright's literary guides, aiding him to endow his life's incidents with communicable significance, providing him with ways of seeing, feeling, and describing his environment. These influences, however, were encountered only after these first years of Wright's life were past and were not part of the immediate folk culture into which he was born. In that culture the specific folk-art form that helped shape the writer's attitude toward his life and that embodied the impulse that contributes much to the quality and tone of his autobiography was the Negro blues. This would bear a word of explanation:

The blues is an impulse to keep the painful details and episodes of a brutal experience alive in one's aching consciousness, to finger its jagged grain, and to transcend it, not by the consolation of philosophy, but by squeezing from it a near-tragic, near-comic lyricism. As a form, the blues is an autobiographical chronicle of personal catastrophe expressed lyrically. And certainly Wright's early childhood was crammed with catastrophic incidents. In a few short years his father deserted his mother, he knew intense hunger, he became a drunkard begging drinks from black stevedores in Memphis saloons; he had to flee Arkansas where an uncle was lynched; he was forced to live with a fanatically religious grandmother in an atmosphere of constant bickering; he was lodged in an orphan asylum; he observed the suffering of his mother who became a permanent invalid, while fighting off the blows of the poverty-stricken relatives with whom he had to live; he was cheated, beaten, and kicked off jobs by white employees who disliked his eagerness to learn a trade; and to these objective circumstances must be added the subjective fact that Wright, with his sensitivity, extreme shyness, and intelligence was a problem child who rejected his family and was by them rejected.

Thus along with the themes, equivalent descriptions of milieu, and the perspectives to be found in Joyce, Nehru, Dostoyevsky, George Moore, and Rousseau, *Black Boy* is filled with blues-tempered echoes of railroad trains, the names of southern towns and cities, estrangements, fights and flights, deaths and disappointments, charged with

physical and spiritual hungers and pain. And like a blues sung by such an artist as Bessie Smith, its lyrical prose evokes the paradoxical, almost surreal image of a black boy singing lustily as he probes his own grievous wound.

In *Black Boy*, two worlds have fused, two cultures merged, two impulses of western man become coalesced. By discussing some of its cultural sources I hope to answer those critics who would make of the book a miracle and of its author a mystery. And while making no attempt to probe the mystery of the artist (who Hemingway says is "forged in injustice as a sword is forged") I do hold that basically the prerequisites to the writing of *Black Boy* were, on the one hand, the microscopic degree of cultural freedom that Wright found in the South's stony injustice and, on the other, the existence of a personality agitated to a state of almost manic restlessness. There were, of course, other factors, chiefly ideological; but these came later.

Wright speaks of his journey north as "taking a part of the South to transplant in alien soil, to see if it could grow differently, if it could drink of new and cool rains, bend in strange winds, respond to the warmth of other suns, and perhaps, to bloom. . . ." And just as Wright, the man, represents the blooming of the delinquent child of the autobiography, just so does *Black Boy* represent the flowering—cross-fertilized by pollen blown by the winds of strange cultures—of the humble blues lyric. There is, as in all acts of creation, a world of mystery in this, but there is also enough that is comprehensible for Americans to create the social atmosphere in which other black boys might freely bloom.

For certainly, in the historical sense, Wright is no exception. Born on a Mississippi plantation, he was subjected to all those blasting pressures which, in a scant eighty years, have sent the Negro people hurtling, without clearly defined trajectory, from slavery to emancipation, from log cabin to city tenement, from the white folks' fields and kitchens to factory assembly lines; and which, between two wars, have shattered the wholeness of its folk consciousness into a thousand writhing pieces.

Black Boy describes this process in the personal terms of *one* Negro childhood. Nevertheless, several critics have complained that it does not "explain" Richard Wright. Which, aside from the notion of art involved, serves to remind us that the prevailing mood of American criticism has so thoroughly excluded the Negro that it fails to recognize some of the most basic tenets of western democratic thought when encountering them in a black skin. They forget that human life

possesses an innate dignity and mankind an innate sense of nobility; that all men possess the tendency to dream and the compulsion to make their dreams reality; that the need to be ever dissatisfied and the urge ever to seek satisfaction is implicit in the human organism; and that all men are the victims and the beneficiaries of the goading, tormenting, commanding, and informing activity of that process known as the Mind—the Mind, as Valéry describes it, “armed with its inexhaustible questions.”

Perhaps all this (in which lies the very essence of the human, and which Wright takes for granted) has been forgotten because the critics recognize neither Negro humanity nor the full extent to which the southern community renders the fulfillment of human destiny impossible. And while it is true that *Black Boy* presents an almost unrelieved picture of a personality corrupted by brutal environment, it also presents those fresh human responses brought to its world by the sensitive child:

There was the *wonder* I felt when I first saw a brace of mountainlike, spotted, black-and-white horses clopping down a dusty road . . . the *delight* I caught in seeing long straight rows of red and green vegetables stretching away in the sun . . . the faint, cool kiss of *sensuality* when dew came on to my cheeks . . . the vague *sense of the infinite* as I looked down upon the yellow, dreaming waters of the Mississippi . . . the echoes of *nostalgia* I heard in the crying strings of wild geese . . . the love I had for the mute regality of tall, moss-clad oaks . . . the hint of *cosmic cruelty* that I *felt* when I saw the curved timbers of a wooden shack that had been warped in the summer sun . . . and there was the *quiet terror* that suffused my senses when vast hazes of gold washed earthward from star-heavy skies on silent nights. . . [italics mine].

And a bit later, his reactions to religion:

Many of the religious symbols appealed to my sensibilities and I responded to the dramatic vision of life held by the church, feeling that to live day by day with death as one's sole thought was to be so compassionately sensitive toward all life as to view all men as slowly dying, and the trembling sense of fate that welled up, sweet and melancholy, from the hymns blended with the sense of fate that I had already caught from life.

There was also the influence of his mother—so closely linked to his hysteria and sense of suffering—who (though he only implies it here) taught him, in the words of the dedication prefacing *Native Son*, “to revere the fanciful and the imaginative.” There were also those white men—the one who allowed Wright to use his library privileges and the other who advised him to leave the South, and still others whose offers of friendship he was too frightened to accept.

Wright assumed that the nucleus of plastic sensibility is a human heritage—the right and the opportunity to dilate, deepen, and enrich sensibility—democracy. Thus the drama of *Black Boy* lies in its depiction of what occurs when Negro sensibility attempts to fulfill itself in the undemocratic South. Here it is not the individual that is the immediate focus, as in Joyce's *Stephen Hero*, but that upon which his sensibility was nourished.

Those critics who complain that Wright has omitted the development of his own sensibility hold that the work thus fails as art. Others, because it presents too little of what they consider attractive in Negro life, charge that it distorts reality. Both groups miss a very obvious point: that whatever else the environment contained, it had as little chance of prevailing against the overwhelming weight of the child's unpleasant experiences as Beethoven's Quartets would have of destroying the stench of a Nazi prison.

We come, then, to the question of art. The function, the psychology, of artistic selectivity is to eliminate from art form all those elements of experience that contain no compelling significance. Life is as the sea, art a ship in which man conquers life's crushing formlessness, reducing it to a course, a series of swells, tides, and wind currents inscribed on a chart. Though drawn from the world, "the organized significance of art," writes Malraux, "is stronger than all the multiplicity of the world; . . . that significance alone enables man to conquer chaos and to master destiny."

Wright saw his destiny—that combination of forces before which man feels powerless—in terms of a quick and casual violence inflicted upon him by both family and community. His response was likewise violent, and it has been his need to give that violence significance that has shaped his writings.

II

What were the ways by which other Negroes confronted their destiny?

In the South of Wright's childhood there were three general ways: They could accept the role created for them by the whites and perpetually resolve the resulting conflicts through the hope and emotional catharsis of Negro religion; they could repress their dislike of Jim Crow social relations while striving for a middle way of respectability, becoming—consciously or unconsciously—the accomplices of the whites in oppressing their brothers; or they could reject the situation,

adopt a criminal attitude, and carry on an unceasing psychological scrimmage with the whites, which often flared forth into physical violence.

Wright's attitude was nearest the last. Yet, in it there was an all-important qualitative difference: it represented a groping for individual values, in a black community whose values were what the young Negro critic, Edward Bland, has defined as "pre-individual." And herein lay the setting for the extreme conflict set off, both within his family and in the community, by Wright's assertion of individuality. The clash was sharpest on the psychological level, for, to quote Bland:

In the pre-individualistic thinking of the Negro the stress is on the group. Instead of seeing in terms of the individual, the Negro sees in terms of "races," masses of peoples separated from other masses according to color. Hence, an act rarely bears intent against him as a Negro individual. He is singled out not as a person but as a specimen of an ostracized group. He knows that he never exists in his own right but only to the extent that others hope to make the race suffer vicariously through him.

This pre-individual state is induced artificially—like the regression to primitive states noted among cultured inmates of Nazi prisons. The primary technique in its enforcement is to impress the Negro child with the omniscience and omnipotence of the whites to the point that whites appear as a human as Jehovah, and as relentless as a Mississippi flood. Socially it is effected through an elaborate scheme of taboos supported by a ruthless physical violence, which strikes not only the offender, but the entire black community. To wander from the paths of behavior laid down for the group is to become the agent of communal disaster.

In such a society the development of individuality depends upon a series of accidents that often arise, as in Wright's case, from conditions within the Negro family. In Wright's life there was the accident that as a small child he could not distinguish between his fair-skinned grandmother and the white women of the town, thus developing skepticism as to their special status. To this was linked the accident of his having no close contacts with whites until after the child's normal formative period.

But these objective accidents not only link forward to those qualities of rebellion, criminality, and intellectual questioning expressed in Wright's work today. They also link backward into the shadow of infancy where environment and consciousness are so darkly intertwined as to require the skill of a psychoanalyst to define their point of juncture. Nevertheless, at the age of four, Wright set the house afire and was beaten near to death by his frightened mother. This beating,

followed soon by his father's desertion of the family, seems to be the initial psychological motivation of his quest for a new identification. While delirious from this beating Wright was haunted "by huge wobbly white bags like the full udders of a cow, suspended from the ceiling above me [and] I was gripped by the fear that they were going to fall and drench me with some horrible liquid. . . ."

It was as though the mother's milk had turned acid, and with it the whole pattern of life that had produced the ignorance, cruelty, and fear that had fused with mother-love and exploded in the beating. It is significant that the bags were of the hostile color white, and the female symbol that of the cow, the most stupid (and, to the small child, the most frightening) of domestic animals. Here in dream symbolism is expressed an attitude worthy of an Orestes. And the significance of the crisis is increased by virtue of the historical fact that the lower-class Negro family is matriarchal; the child turns not to the father to compensate if he feels mother-rejection, but to the grandmother, or to an aunt—and Wright rejected both of these. Such rejection leaves the child open to psychological insecurity, distrust, and all of those hostile environmental forces from which the family functions to protect it.

One of the southern Negro family's methods of protecting the child is the severe beating—a homeopathic dose of the violence generated by black and white relationships. Such beatings as Wright's were administered for the child's own good; a good which the child resisted, thus giving family relationships an undercurrent of fear and hostility, which differs qualitatively from that found in patriarchal middle-class families, because here the severe beating is administered by the mother, leaving the child no parental sanctuary. He must ever embrace violence along with maternal tenderness, or else reject, in his helpless way, the mother.

The division between the Negro parents of Wright's mother's generation, whose sensibilities were often bound by their proximity to the slave experience, and their children, who historically and through the rapidity of American change, stand emotionally and psychologically much farther away, is quite deep. Indeed, sometimes as deep as the cultural distance between Yeats's *Autobiographies* and a Bessie Smith blues. This is the historical background to those incidents of family strife in *Black Boy* that have caused reviewers to question Wright's judgment of Negro emotional relationships. We have here a problem in the sociology of sensibility that is obscured by certain psychological attitudes brought to Negro life by whites.

III

The first problem is the attitude that compels whites to impute to Negroes sentiments, attitudes, and insights which, as a group living under certain definite social conditions, Negroes could not humanly possess. It is the identical mechanism that William Empson identifies in literature as "pastoral." It implies that since Negroes possess the richly human virtues credited to them, then their social position is advantageous and should not be bettered; and, continuing syllogistically, the white individual need feel no guilt over his participation in Negro oppression.

The second attitude is that which leads whites to misjudge Negro passion, looking upon it as they do, out of the turgidity of their own frustrated yearning for emotional warmth, their capacity for sensation having been constricted by the impersonal mechanized relationships typical of bourgeois society. The Negro is idealized into a symbol of sensation, of unhampered social and sexual relationships. And when *Black Boy* questions their illusion they are thwarted much in the manner of the occidental who, after observing the erotic character of a primitive dance, "shacks up" with a native woman—only to discover that far from possessing the hair-trigger sexual responses of a Stork Club "babe," she is relatively phlegmatic.

The point is not that American Negroes are primitives, but that, as a group, their social situation does not provide for the type of emotional relationships attributed to them. For how could the South, recognized as a major part of the backward third of the nation, see flower in the black, most brutalized section of its population, those forms of human relationships achievable only in the most highly developed areas of civilization?

Champions of this "Aren't-Negroes-Wonderful?" school of thinking often bring Paul Robeson and Marian Anderson forward as examples of highly developed sensibility, but actually they are only its *promise*. Both received their development from an extensive personal contact with European culture, free from the influences that shape southern Negro personality. In the United States, Wright, who is the only Negro literary artist of equal caliber, had to wait years and escape to another environment before discovering the moral and ideological equivalents of his childhood attitudes.

Man cannot express that which does not exist—either in the form of dreams, ideas, or realities—in his environment. Neither his thoughts

nor his feelings, his sensibility nor his intellect are fixed, innate qualities. They are processes that arise out of the interpenetration of human instinct with environment, through the process called experience; each changing and being changed by the other. Negroes cannot possess many of the sentiments attributed to them because the same changes in environment which, through experience, enlarge man's intellect (and thus his capacity for still greater change) also modify his feelings; which in turn increase his sensibility, i.e., his sensitivity to refinements of impression and subtleties of emotion. The extent of these changes depends upon the quality of political and cultural freedom in the environment.

Intelligence tests have measured the quick rise in intellect that takes place in southern Negroes after moving north, but little attention has been paid to the mutations effected in their sensibilities. However, the two go hand in hand. Intellectual complexity is accompanied by emotional complexity; refinement of thought, by refinement of feeling. The movement north affects more than the Negro's wage scale, it affects his entire psychosomatic structure.

The rapidity of Negro intellectual growth in the North is due partially to objective factors present in the environment, to influences of the industrial city, and to a greater political freedom. But there are also changes within the "inner world." In the North energies are released and given *intellectual* channelization—energies that in most Negroes in the South have been forced to take either a *physical* form or, as with potentially intellectual types like Wright, to be expressed as nervous tension, anxiety, and hysteria. Which is nothing mysterious. The human organism responds to environmental stimuli by converting them into either physical and/or intellectual energy. And what is called hysteria is suppressed intellectual energy expressed physically.

The "physical" character of their expression makes for much of the difficulty in understanding American Negroes. Negro music and dances are frenziedly erotic; Negro religious ceremonies violently ecstatic; Negro speech strongly rhythmical and weighted with image and gesture. But there is more in this sensuousness than the unrestraint and insensitivity found in primitive cultures; nor is it simply the relatively spontaneous and undifferentiated responses of a people living in close contact with the soil. For despite Jim Crow, Negro life does not exist in a vacuum, but in the seething vortex of those tensions generated by the most highly industrialized of western nations. The welfare of the most humble black Mississippi sharecropper is affected less by the flow of

the seasons and the rhythm of natural events than by the fluctuations of the stock market; even though, as Wright states of his father, the sharecropper's memories, actions, and emotions are shaped by his immediate contact with nature and the crude social relations of the South.

All of this makes the American Negro far different from the "simple" specimen for which he is taken. And the "physical" quality offered as evidence of his primitive simplicity is actually the form of his complexity. The American Negro is a western type whose social condition creates a state that is almost the reverse of the cataleptic trance: Instead of his consciousness being lucid to the reality around it while the body is rigid, here it is the body that is alert, reacting to pressures which the constricting forces of Jim Crow block off from the transforming, concept-creating activity of the brain. The "eroticism" of Negro expression springs from much the same conflict as that displayed in the violent gesturing of a man who attempts to express a complicated concept with a limited vocabulary; thwarted ideational energy is converted into unsatisfactory pantomime, and his words are burdened with meanings they cannot convey. Here lies the source of the basic ambiguity of *Native Son*, where in order to translate Bigger's complicated feelings into universal ideas, Wright had to force into Bigger's consciousness concepts and ideas that his intellect could not formulate. Between Wright's skill and knowledge and the potentials of Bigger's mute feelings lay a thousand years of conscious culture.

In the South the sensibilities of both blacks and whites are inhibited by the rigidly defined environment. For the Negro there is relative safety as long as the impulse toward individuality is suppressed. (Lynchings have occurred because Negroes painted their homes.) And it is the task of the Negro family to help the child adjust to the southern milieu; through it the currents, tensions, and impulses generated within the human organism by the flux and flow of events are given their distribution. This also gives the group its distinctive character. Which, because of Negroes' suppressed minority position, is very much in the nature of an elaborate but limited defense mechanism. Its function is dual: to protect the Negro from whirling away from the undifferentiated mass of his people into the unknown, symbolized in its most abstract form by insanity, and most concretely by lynching; and to protect him from those unknown forces *within himself* which might urge him to reach out for that social and human equality that the white South says he cannot have. Rather than throw himself against the charged wires of

his prison, he annihilates the impulses within him.

The pre-individualistic black community discourages individuality out of self-defense. Having learned through experience that the whole group is punished for the actions of the single member, it has worked out efficient techniques of behavior control. For in many southern communities everyone knows everyone else and is vulnerable to his opinions. In some communities everyone is "related" regardless of blood-ties. The regard shown by the group for its members, its general communal character, and its cohesion are often mentioned. For by comparison with the coldly impersonal relationships of the urban industrial community, its relationships are personal and warm.

Black Boy, however, illustrates that this personal quality, shaped by outer violence and inner fear, is ambivalent. Personal warmth is accompanied by an equally personal coldness, kindness by cruelty, regard by malice. And these opposites are as quickly set off against the member who gestures toward individuality as a lynch mob forms at the cry of rape. Negro leaders have often been exasperated by this phenomenon, and Booker T. Washington (who demanded far less of Negro humanity than Richard Wright) described the Negro community as a basket of crabs, wherein should one attempt to climb out, the others immediately pull him back.

The member who breaks away is apt to be more impressed by its negative than by its positive character. He becomes a stranger even to his relatives and he interprets gestures of protection as blows of oppression—from which there is no hiding place, because every area of Negro life is affected. Even parental love is given a qualitative balance akin to "sadism." And the extent of beatings and psychological maimings meted out by southern Negro parents rivals those described by the nineteenth-century Russian writers as characteristic of peasant life under the Czars. The horrible thing is that the cruelty is also an expression of concern, of love.

In discussing the inadequacies for democratic living typical of the education provided Negroes by the South, a Negro educator has coined the term *mis-education*. Within the ambit of the black family this takes the form of training the child away from curiosity and adventure, against reaching out for those activities lying beyond the borders of the black community. And when the child resists, the parent discourages him, first with the formula "That there's for white folks. Colored can't have it," and finally with a beating.

It is not, then, the family and communal violence described by

Black Boy that is unusual, but that Wright *recognized* and made no peace with its essential cruelty—even when, like a babe freshly emerged from the womb, he could not discern where his own personality ended and it began. Ordinarily, both parent and child are protected against this cruelty—seeing it as love and finding subjective sanction for it in the spiritual authority of the Fifth Commandment, and on the secular level in the legal and extralegal structure of the Jim Crow system. The child who did not rebel, or who was unsuccessful in his rebellion, learned a masochistic submissiveness and a denial of the impulse toward western culture when it stirred within him.

IV

Why then have southern whites, who claim to “know” the Negro, missed all this? Simply because they too are armored against the horror and the cruelty. Either they deny the Negro’s humanity and feel no cause to measure his actions against civilized norms, or they protect themselves from their guilt in the Negro’s condition and from their fear that their cooks might poison them, or that their nursemaids might strangle their infant charges, or that their field hands might do them violence, by attributing to them a superhuman capacity for love, kindness, and forgiveness. Nor does this in any way contradict their stereotyped conviction that all Negroes (meaning those with whom they have no contact) are given to the most animal behavior.

It is only when the individual, whether white or black, *rejects* the pattern that he awakens to the nightmare of his life. Perhaps much of the South’s regressive character springs from the fact that many, jarred by some casual crisis into wakefulness, flee hysterically into the sleep of violence or the coma of apathy again. For the penalty of wakefulness is to encounter even more violence and horror than the sensibilities can sustain unless translated into some form of social action. Perhaps the impassioned character so noticeable among those white southern liberals active in the Negro’s cause is due to their sense of accumulated horror; their passion—like the violence in Faulkner’s novels—is evidence of a profound spiritual vomiting.

This compulsion is even more active in Wright and the increasing number of Negroes who have said an irrevocable “no” to the southern pattern. Wright learned that it is not enough merely to reject the white South, but that he had also to reject that part of the South which lay within. As a rebel he formulated that rejection negatively, because it was the negative face of the Negro community upon which he looked

most often as a child. It is this he is contemplating when he writes:

Whenever I thought of the essential bleakness of black life in America, I knew that Negroes had never been allowed to catch the full spirit of Western civilization, that they lived somehow in it but not of it. And when I brooded upon the cultural barrenness of black life, I wondered if clean, positive tenderness, love, honor, loyalty, and the capacity to remember were native to man. I asked myself if these human qualities were not fostered, won, struggled and suffered for, preserved in ritual from one generation to another.

But far from implying that Negroes have no capacity for culture, as one critic interprets it, this is the strongest affirmation that they have. Wright is pointing out what should be obvious (especially to his Marxist critics): that Negro sensibility is socially and historically conditioned; that western culture must be won, confronted like the animal in a Spanish bullfight, dominated by the red shawl of codified experience, and brought heaving to its knees.

Wright knows perfectly well that Negro life is a by-product of western civilization, and that in it, if only one possesses the humanity and humility to see, are to be discovered all those impulses, tendencies, life, and cultural forms, to be found elsewhere in western society.

The problem arises because the special condition of Negroes in the United States, including the defensive character of Negro life itself (the "will toward organization" noted in the western capitalist appears in the Negro as a will to camouflage, to dissimulate) so distorts these forms as to render their recognition as difficult as finding a wounded quail against the brown and yellow leaves of a Mississippi thicket—even the spilled blood blends with the background. Having himself been in the position of the quail—to expand the metaphor—Wright's wounds have told him both the question and the answer that every successful hunter must discover for himself: "Where would I hide if I were a wounded quail?" But perhaps that requires more sympathy with one's quarry than most hunters possess. Certainly it requires such a sensitivity to the shifting guises of humanity under pressure as to allow them to identify themselves with the human content, whatever its outer form; and even with those southern Negroes to whom Paul Robeson's name is only a rolling sound in the fear-charged air.

Let us close with one final word about the blues: Their attraction lies in this, that they at once express both the agony of life and the possibility of conquering it through sheer toughness of spirit. They fall short of tragedy only in that they provide no solution, offer no scapegoat

but the self. Nowhere in America today is there social or political action based upon the solid realities of Negro life depicted in *Black Boy*; perhaps that is why, with its refusal to offer solutions, it is like the blues. Yet, in it thousands of Negroes will for the first time see their destiny in public print. Freed here of fear and the threat of violence, their lives have at last been organized, scaled down to possessable proportions. And in this lies Wright's most important achievement: he has converted the American Negro impulse toward self-annihilation and "going-underground" into a will to confront the world, to evaluate his experience honestly, and throw his findings unashamedly into the guilty conscience of America.